

THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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**The Canadian Temple**

*In This Stately House, Hearts Are Turned To Parted Parents*  
(See article page 210)

## WHAT STARTED THE QUEST FOR ANCESTORS?

By ELDER MARK E. PETERSEN

OF THE BOARD OF DIRECTORS, GENEALOGICAL SOCIETY OF UTAH

**Y**OUR family tree has a new significance today.

It has become one of the signs of the times.

Many signs of the second coming of Christ were given by prophets of old, and by the Saviour Himself, but there is none more definite, none easier to recognize than that given by Malachi the prophet.

### A Centennial

THE *Star* this week commemorates the centennial of the visitation April 3, 1836 of Elijah to the Prophet Joseph Smith in Kirtland Temple (*Star*, March 27), restoring the keys for turning the hearts of the children to their fathers.

The cover is dedicated to the Canadian Temple, one of the seven temples of the Church in which this vicarious ordinance work for deceased ancestors is carried out. Raised up at Cardston, Alberta, in the form of a Maltese Cross of stones hauled 200 miles, by Mormons who pioneered the region, this majestic edifice was dedicated August 26, 1923 by President Heber J. Grant.

The significance of Elijah's visitation and of work performed in the Canadian Temple is here told in a delightfully interesting article by Elder Petersen, managing editor of the *Deseret News*.

This Old Testament writer describes the day in which our Lord is to come again to the earth. He says it shall "burn as an oven," and that the wicked shall be as stubble, and shall be consumed, for "the day that cometh shall burn them up." (Malachi 3: 1-6.)

But before this great and dreadful day, he continues, a forerunner shall come. Malachi specifically identifies this messenger, gives his name and describes the object of his mission:

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4: 5-6.)

The precise purpose of Elijah's coming was to create in the hearts of living persons an interest in their ancestors.

With the purpose of his mission so definitely established by scripture, it remains but to determine whether he has yet come. To do so we have merely to answer this question:

Is there a recently developed and widespread interest among living men and women regarding their forefathers?

The genealogical interest is here. It is of modern origin, and is so wide-

spread that it has turned the hearts of living persons in thirty nations toward their forefathers.

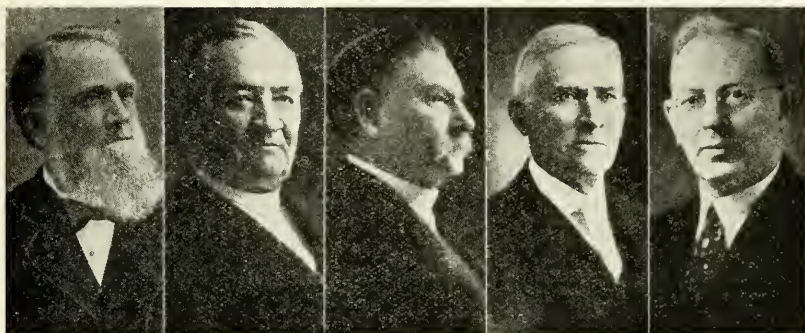
Hundreds of societies, formed for the precise purpose of preparing pedigrees on a wholesale scale, have been organized in these lands.

But a few years ago, the Institute of American Genealogy, with offices in Chicago, Ill., was formed.

Through this organization a research is being conducted on 10,044 American surnames.

Such organizations as the New York Genealogical and Biographical Society, with a library of 25,000 volumes, and the New England Historic Genealogical Society, Boston, Mass., with a library of 80,000 volumes, are likewise representative of the wide interest of the public in genealogy.

The appearance of many volumes of fiction (listed in Wilson's *Bulletin for Librarians*, January, 1933) with a genealogical or family history theme is another indication of the reaction of the public to this subject. Among the authors of recent date who have succeeded with this type of fiction are Kathleen Norris, Booth Tarkington, John Galsworthy, Pearl Buck, Anne Parrish and Bess Aldrich.



PRESIDENTS OF THE CHURCH GENEALOGICAL SOCIETY

The Apostles who have directed ancestor-seeking in the Church and the period each served as the Society's president are, left to right: Franklin D. Richards (1894-99), Anthon H. Lund (1900-21), Charles W. Penrose (1921-25), Anthony W. Ivins (1925-34), and Joseph Fielding Smith (1934-).

Conditions in Europe also reveal a widespread interest in ancestry. Since Hitler's accession, he has required his people to prove their Aryan birth by genealogical pedigrees, making Germany a land of researchers.

In England, France, Sweden, Denmark, Norway, Scotland and various other European nations, governments have taken steps requiring the preservation of genealogical data and in a number of instances have set up archives for this purpose.

Now since Elijah, whose coming created this interest, was destined by prophecy to appear in the latter days, or "before the great and dreadful day of the Lord," it remains to determine if this vast genealogical activity is of modern origin.

The *Encyclopedia Americana* (1932 edition) says:

In the United States genealogy was generally neglected until the latter part of the 19th century when the organization of patriotic state and colonial societies aroused an interest in genealogy.

Many of these societies were formed about the year 1890, but some came into being as early as 1850. Naturally it would require a few years for the interest of individuals to crystallize into the organization of societies with a special interest in an-

cestry. Then to arrive at a definite date when the interest began, we must look to a year slightly earlier than 1850.

To show how slender was the interest in this subject in 1844, Josephine E. Rayne, librarian of the New England Historic-Genaeological Society writes in a letter dated Sept. 9, 1935 :

When our Society was formed a single book case was sufficient to hold the entire library, and had the Society then possessed one copy of each American publication devoted wholly to genealogy, a single shelf would have been ample for that division of its library. However, we now have in our specialized library some 80,000 volumes and several thousand pamphlets.

Elijah must have come a few years before 1844 in order to have started (according to prophecy) a movement which burst into activity at that time.

And so he did.

Exactly a few, that is eight years before 1844, the date when the first genealogical society was organized, Elijah made his appearance in fulfillment of the words of Malachi.

**I**N a temple constructed by the Church of Jesus Christ of Latter-day Saints at Kirtland, Ohio, Elijah made a glorious appearance to mortal men on April 3, 1836. He then and there committed to Joseph Smith, the "Mormon" prophet, and his associate in the ministry, Oliver Cowdery, powers from on high. In this visitation he declared that he had come in fulfillment of the words of Malachi, to turn the hearts of the children to their fathers—in other words to originate in the hearts of mortal men, this genealogical interest in their forefathers.

Is there any evidence that Elijah appeared?

Every genealogical society, library and magazine; every one of the millions of genealogical records; every name on each page of every pedigree and every individual in thirty lands who is engaged in seeking after his dead are tangible, physical witnesses that Elijah came, because they all indicate the fulfillment of that prophet's mission "to turn the hearts of the children to their fathers."

But not only to the truth of Elijah's coming does this vast genealogical interest testify. It declares in solemn truth to all the world that the men who received Elijah in that temple in Kirtland were chosen of the Almighty, and that the work they instituted with the assistance of Elijah was heaven-inspired.

Through the inspiration of God and empowered through angelic ministry they organized the Church of Jesus Christ of Latter-day Saints, and gave the world in its purity the Gospel of Christ. They received ordination to the Priesthood from John the Baptist and Peter, James and John, who were chosen during Christ's mortal ministry, and with that power they preached anew the Gospel in its restored simplicity.

They preached the purpose of Elijah's coming, the reason behind his "turning the hearts of the children to their fathers."

They taught that this genealogical interest has a definite place in the plan of salvation, a direct relationship to one of the fundamentals of the Christian religion—baptism.

Citing the writings of Peter (1 Peter 3: 18-20) they showed how Christ's spirit, during the time His body lay in the tomb, went to

*(Continued on page 221)*

## A PROMISE FROM SINAI

*By Ira W. Mount\**

HONOUR thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20 : 12.)

**T**HAT law written by the hand of the Lord on Sinai has been ringing down through the ages. It comes to us today. It comes as more than a commandment, for it also treasures a promise, a promise of a blessing. Paul, speaking to the Ephesians, stressed this point when he said :

Children, obey your parents in the Lord : for this is right. Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. (Ephesians 6 : 1-3).

That filial honour is a principle which brings not only greater life and joy to living parents but also to their progeny is recognized by all who accept in Christianity the way of life. A mother's smile in the accomplishments of a successful son portrays the picture of this thought.

But even greater joys may come to both parents and children though the former may have passed on from this realm, strange and paradoxical as this may seem. These joys may come through vicarious work for deceased forbears. The way for this work was prepared by Elijah the prophet when he restored to Joseph Smith the keys for "turning the hearts of the children to their fathers." These gifts to parted parents are eternal.

Through performing these ordinances for ancestors who have passed on without having the opportunity of carrying them out for themselves while on earth one may open to them, if they are worthy, the doors to exaltation in the kingdom of heaven. What greater honour could one bestow upon parents? What could bring greater joy to the giver?

In my genealogical work I have traced ancestral names for hundreds of Latter-day Saints doing this work. Each month come an average of forty letters—from Canada, Australia, South Africa, America and Britain—requesting names. Many of these letters teem with a spirit of felicity which can come only through love and service for kin.

Sister Ada Duxbury of London writes of the force of genealogy in bringing her into the Church and of its comforting effect both to her and to her father. She relates that she heard of the Gospel when a young girl, but her desire to join the Church was withheld by her father. However, he eventually asked to be introduced to the Elders, and it was while he lay on his death bed that he asked them to explain Mormonism. The doctrine of work for the dead appealed to him so strongly that before death sealed his lips he consented to his daughter's baptism and requested that vicarious ordinances be done for him. The Hollywood stake genealogical supervisor, who carried out the temple ordinances for Sister Duxbury's parents, later told her "how he could feel my father standing at his elbow as he went through

\*Assistant Mission Genealogical Supervisor.

the sacred ordinance, his wife having the same experience with my mother."

An excerpt from a letter from Sister Edith Seach in Sydney, Australia expresses a fervent desire, coupled with faith, to carry out the work for forefathers:

I am a very sick woman. I was kneeling in prayer, asking the Lord why I had suffered like this, when a voice at my side said: "Because you are neglecting your dead." You can guess how eager I am to get it on the way. I firmly believe that I will be healed if I do my utmost to help the work along.

Another letter from Sister Beatrice L. Elks in Doncaster reads, in part:

A Richard Cook came to me one night and said: "I am Richard Cook." Then he vanished. When I awoke, I asked my mother if she knew him. She said it was her uncle. Although I never knew the man, I picked his photograph from others about six or eight weeks later. He, this time with my father, came again and repeated the same words. They stood by my side and then vanished. Oh, I felt if only they had told me a little of their genealogy. Since then I feel I must do it as soon as I can, and with our combined faith and prayers I know you will be successful in gathering those names.

A similar experience came to me personally last August. At the time I was pondering over the genealogy of my great grandfather, George White. The records of his family had been destroyed by fire in the parish registers at Erith, Kent. During the night a personage appeared to me and announced himself as George White. He assured me that he was gathering his family records, which in due time would come into my possession.

These little incidents indicate the bliss which comes through honouring our parents of the past. It is a happiness which comes to us, the living, and which certainly extends on in magnified radiance to those waiting on the other side.

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## IRISH DISTRICT CONFERENCE

**A**N afternoon testimony meeting, including a sermon by District President Benjamin R. Birchall, proved an inspiring part of Irish district conference in Belfast branch hall, 122 Upper North street, Belfast Sunday, March 22.

The testimony meeting was preceded by morning services, including talks by Sister Ramona W. Cannon, Mission Relief Society president; Elder Bertram T. Willis, Mission Sunday School superintendent, and Supervising Elder Dudley M. Leavitt. Brother Joseph Ditty of the district presidency conducted.

President Joseph J. Cannon was main speaker in the evening meeting, conducted by Brother Ditty.

He pointed to the testimony of the prophets down through the centuries, the well-established resurrection of Christ and Joseph Smith's divine calling as among the outstanding evidences of God's existence. Other speakers at this meeting, attended by 135 persons, were Sister Cannon and Elders Austin M. Scott, Victor L. Bingham and Parley P. Giles.

The Mission M Men quartette and Sister Mabel McCoughrin rendered vocal music at the sessions.

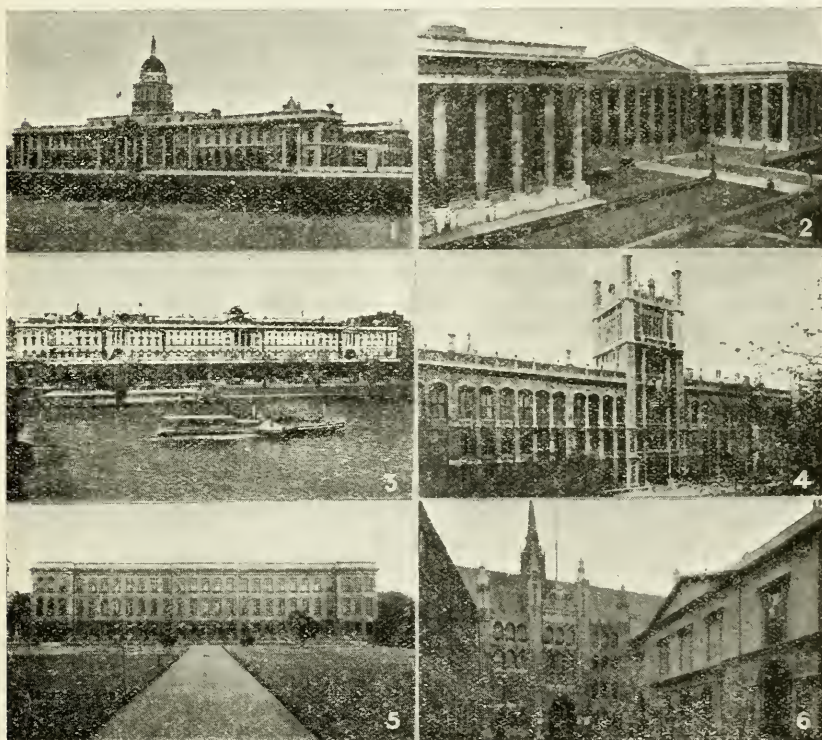
The play, *The New President*, was a feature of the Saturday night concert in the branch hall under the direction of the Primary and M. I. A.

## EVIDENCES OF ELIJAH'S MISSION

*By Elder Joseph H. Stout\**

ON every hand, in each capital city there is evidence in Great Britain and Ireland that "the hearts of the children have been turned to their fathers" in the past century, since Elijah the prophet restored the keys for performing vicarious work for the dead to Joseph Smith in Kirtland Temple, April 3, 1836.

A year after Elijah's visitation, and only a few days after the first Mormon missionaries to Great Britain arrived, a law was



### GENEALOGICAL STOREHOUSES IN BRITAIN

1—Custom House, in Dublin ; 2—British Museum, London ; 3—Somerset House, London ;  
4—Public Record Office, London ; 5—Trinity College, Dublin ; 6—Guildhall, London

passed in Britain requiring all birth, marriage and death dates be filed. Taking effect July 1, 1837, the law provided for these records to be maintained in the Registry Office in Somerset House in London (see cut). These records, along with wills dating back eight centuries, are all available in this stately treasure house overlooking the Thames.

*(Continued on page 222)*

\*Mission Genealogical Supervisor.

THURSDAY, APRIL 2, 1936

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EDITORIAL

THE CONFERENCE AND THE MEMBERS

**T**HE 106th Annual Conference of the Church will be held in Salt Lake City, beginning Saturday, April 4, and will continue during three days. Besides the two general public sessions each day there will be held in the aggregate many other meetings, various Priesthood groups and auxiliary organizations having one or more—several at times going on simultaneously. Each day from 8 a.m. to 9 p.m. will be filled with meetings. Many thousands of saints will gather for the occasion, coming from Canada, Mexico and all parts of the United States. There will also be representatives from practically every foreign mission.

Conferences of this type, as all members know, are held twice a year, in April and October, respectively. They are of the utmost importance to the Church. It is by means of them, largely, that the Church is held together and unified. The wide acquaintance among officers and members, a common, or like, understanding of doctrines, practice and discipline of the Church, as well as the feeling of strength and fellowship due to numbers that these occasions make possible, all contribute their influence to make these conferences mile-posts in the progress and history of the Church. The unity that prevails among those who gather there and their fervent desire to be spiritually fed make the conferences spiritual feasts. Hence the saints delight to attend them, which they do as often as feasible and frequently at considerable sacrifice.

No stranger, devoid of prejudice and open-minded, can attend one of these conferences without being convinced that the Latter-day Saints are an honest, sincere, and God-fearing people, devoted to the work of making the world a better and happier place in which to live, both for themselves and for their fellow men. In this work the two great commandments—love of God and love of fellows—are their tools. They believe implicitly in the teaching of Jesus "that inasmuch as ye did it unto the least of these my brethren ye did it unto me." In other words, they believe we serve God by serving our fellow men. Service, and not faith alone, is essential to happiness both here and hereafter—for life on earth and in heaven.

As an example of the faith of the saints in these principles let us cite the missionary work of the Church—the work to which thousands of their best young men are continually giving two years or more of whole-time effort, entirely without monetary reward and at their own expense or the expense of their families.



So far as the Church is concerned, they travel "without purse or scrip." Yet they willingly go to any part of the world, according to the desire of the Presidency of the Church, by whom they "are called." This missionary service in the Church is a unique and characteristic feature of it. Does it not absolutely demonstrate the sincerity of the Mormon people in their religion?

And be it known to all the world that this missionary service is not an expression of temporary emotions and therefore short-lived. It has been a characteristic feature of the Church since its organization in 1830. Indeed, missionaries have been continually coming to Britain for nearly a century—since the summer of 1837. The maintenance of missionary efforts is therefore a well-settled policy of the Church. This has been possible, not by money expenditure by the Church, but by the faith and devotion of the people. This fact bears testimony to the vitality of Mormonism.

But does it not also give evidence that the leaders of the Church exercise some type of witchery control over their people, the scoffer has asked? Only those ignorant of the facts would imagine such a thing. No honest man could believe this after attending the sessions and meetings of a General Conference. The spirit permeating these meetings would soon dispel any suspicion of this sort. The saints respect their leaders, listen attentively to their teachings, but depend upon God, not man, for spiritual guidance. And the strength of the Church is mainly due not to the leaders, but to the individual testimony of its members of the divinity of its mission. There is an overwhelming amount of evidence to support this assertion.

No, the saints are not a priest-ridden people. They are taught to think and to act for themselves. Individual free agency, and therefore responsibility, is emphasized in the teachings given them. All their activities in the Church are based on this principle. Force is an unknown term in their theology and in Church discipline. It is not found in the Gospel plan, as given by the Master. Force and love cannot dwell together. Because of the teachings of the Church there is among the members a remarkable respect of the dignity of selfhood. Each individual has sprung from Deity Himself and is an eternal, intelligent entity whose freedom of will cannot rightfully be violated. Hence the saints, religiously, are the freest people on earth.—  
JOSEPH F. MERRILL.

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### DISTRICT CONFERENCE NOTICES

SCOTTISH DISTRICT conference will be held Sunday, April 5, in Masonic hall, 30 Abbotsford place, Glasgow, sessions beginning at 11 a.m., 2:30 and 6:30 p.m.

West Hartlepool branch chapel will be scene of Newcastle district conference Sunday, April 12, meetings commencing at 11 a.m., 2:30 and 6:30 p.m.

President Joseph J. Cannon will attend both conferences, each of which will be preceded by a Saturday evening social and concert.

## THIS WEEK IN MORMON HISTORY

### In A Log Farmhouse In 1830—The Church Organized

**G**REAT world movements often trace their origins to humble beginnings. A swinging lamp in the cathedral of Pisa caught an Italian youth's eye and led to Galileo's discovery of the most efficient method of measuring time. A man cutting letters into the bark of a tree suggested modern printing. A spark of fire falling upon some chemicals led to the invention of gunpowder, and Brunel, the great British engineer, learned how to tunnel under the Thames from a tiny ship-worm boring through a piece of timber.

The earthly mission of Jesus of Nazareth—the transcendent career of all history—began in a lowly manger in the humble town of Bethlehem.

In similar circumstances, His Church—the very Church of Jesus Christ, restored in these last days—was organized **April 6, 1830**. The setting was an obscure farmhouse of logs, hidden from the floodlights of public gaze, in a sylvan sector of western New York. The home was a one and a half story affair; that is, over its low ceiling was an attic. It belonged to a farmer of German extraction named Peter Whitmer who had moved westward with his family from Pennsylvania to this vicinity in Fayette township near the northern shores of a long, narrow strip of inland water, Lake Seneca, about twenty years before.

The laws of New York State required six persons to effect such an organization, and six there were who took part in the formation of the restored Church in Whitmer cottage. Their names, little known outside of the neighboring community, were Joseph Smith, Hyrum Smith, Samuel H. Smith, Oliver Cowdery, Peter Whitmer Jr. and David Whitmer, the latter two sons of the owner of the home. One, Oliver Cowdery, was a country school teacher. The others were farmers. All six were youths. The oldest, Hyrum Smith, was thirty. All the others were under 25 years of age. The Prophet was 24.

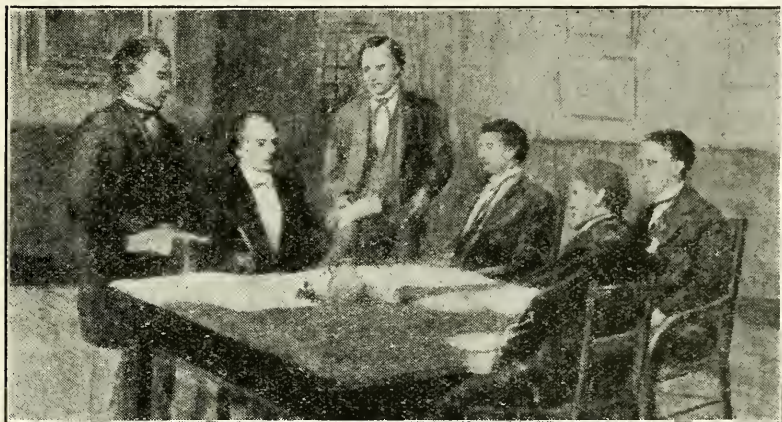
The Whitmer home was already associated with early events in Church history. Within its walls only a few months before the Prophet, who was temporarily lodging there, had completed the translation of the Book of Mormon. He had received the gold plates containing the records three years before from the Angel Moroni at Hill Cumorah, about thirty miles northwest of Fayette, and the first copies of the Book had recently come off a newspaperman's press in Palmyra, near the Hill. In a room in this same Whitmer home the Lord had shown to the Prophet the procedure for organizing His Church. Later He revealed the exact day—a Tuesday—on which the organization was to take place.

The proceedings of that first meeting are significant. After opening with solemn prayer, the meeting was called to order and the names of Joseph Smith and Oliver Cowdery, who had been nominated by the word of God, were presented to the group "as their teachers in the things of the Kingdom of God." They

were approved unanimously, and then Joseph ordained Oliver an elder in the Church, after which Oliver ordained Joseph to the office. Joseph became First Elder of the Church and Oliver Second Elder.

Although they had both been previously ordained under the hands of Peter, James and John to be Apostles, yet when it came to their being ordained presiding elders of the Church, that could only be done with the consent of those who were to become members of the Church; and thus in the very inception of the Church the principle that "all things shall be done by common consent in the Church, by much prayer and faith, was recognized."\*

After the sacrament of the Lord's Supper was partaken, Joseph and Oliver laid hands upon all members that they might be con-



ORGANIZATION OF THE CHURCH, APRIL 6, 1830

"The setting was an obscure farmhouse of logs, hidden from the floodlights of public gaze, in a sylvan sector of Western New York"

firmed members of the Church and receive the gift of the Holy Ghost. All had previously been baptized by immersion for the remission of sins, Joseph and Oliver at the time the heavenly messenger, John the Baptist, appeared to them and restored the Aaronic Priesthood May 15, 1829. Thus the six became *bona fide* members of the Church of Jesus Christ of Latter-day Saints.

Later during the day others besides the Prophet and Oliver were ordained to various offices in the Priesthood. While they were yet in session, the Lord manifested His approval of the meeting in a revelation to the Prophet, and also instructed the saints to keep a record, and promised a blessing for "all those who labour in my vineyard."

In that humble, yet glorious, beginning the restored Church of Jesus Christ was organized. It was not a sect, breaking off in protest against an established church. It was not a revision of existing Church standards. It was not a new order of religion created by an evangelic reformer. It was purely and simply

\**History of the Mormon Church*, Vol. 1, pp. 36.

what its name implied: The Church of Jesus Christ Latter-day Saints—the Church, with its same organization and Priesthood, which our Lord established during His ministry, restored in these latter days, after a dark night of apostacy, in preparation for the return of the Master to “reign personally upon the earth.” Its members were to be called saints, as they were in the primitive Church.\*

From a secular point of view, the organization of the restored Church, finding its inspired beginning in a log farmhouse, has won the acclaim of scientists. Read the words of Richard T. Ely, the noted economist:

So far as I can judge from what I have seen, the organization of the Mormons is the most nearly perfect piece of social mechanism with which I have ever in any way come in contact, excepting alone the German army. (*Harper's Magazine*, Vol. 106 (1903), pp. 667-78.)

From six original members little more than a century ago the Church membership has expanded to what an International News Service dispatch (*Deseret News*, Dec. 8, 1934) has described as “the largest growing church today, with 750,000 adherents.”

### Other Anniversaries This Week

**April 2, 1821**—Birth at Richmond, Massachusetts of Apostle Franklin D. Richards, first president of the Church Genealogical Society (1894-99). Ordained an Apostle February 12, 1849, he died in Ogden, Utah, December 9, 1899.

**April 3, 1836**—The Saviour, Moses, Elias and Elijah appeared to Joseph Smith and Oliver Cowdery in Kirtland Temple (see page 210).

**April 3, 1814**—Birth of President Lorenzo Snow, fifth President of the Church (1898-1901), in Mantua, Ohio. Ordained an Apostle February 12, 1849, he died October 10, 1901 in Salt Lake City.

**April 4, 1870**—Birth at Salt Lake City of Apostle George Albert Smith. He was ordained an Apostle October 8, 1903, and has been prominent in international business affairs (see *Star* January 30). This week marks his sixty-sixth birthday anniversary.

**April 6, 1841**—Nine Apostles (Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor and George A. Smith) attended a conference in Carpenter's hall, Manchester. This is the only time the Twelve Apostles have sat in a quorum in a foreign land (to the United States).

**April 6, 1893**—Dedication of the Salt Lake Temple by President Wilford Woodruff.

**April 6, 1877**—The St. George Temple was dedicated by President Daniel H. Wells of the First Presidency.

**April 7, 1847**—The western migration of the saints from Winter Quarters began.

**April 8, 1876**—Five hundred persons attended the first Latter-day Saint meeting in interior Mexico, in Chihuanua.

**April 8, 1838**—The first regular British mission conference was held in Preston, Lancashire. It was attended by 2,000 saints, all of whom had been converted in eight months' time.—WENDELL J. ASHTON.

\*See 1 Thessalonians 1:7-10.

## WHAT STARTED THE QUEST FOR ANCESTORS?

*(Concluded from page 212)*

the realm of the dead, and that there preached His Gospel to persons who had lived upon the earth, but who had died, and like Himself, were assigned to the spirit world.

Peter explained the reason for His preaching thus :

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4: 6.)

With Christ, there is only one Gospel, one message. (Ephesians 4: 5.) This he preached to living men and to the dead. It cannot be supposed that he would give a different message to those who were dead. (Luke 20: 38.) The scripture (1 Pet. 3: 18-20) plainly states that he preached "THE Gospel."

Ordinances are included in His plan of salvation, such as baptism, from which none is exempt, be he dead or living. This He explained to Nicodemus, saying, "Verily, verily I say unto thee, Except a man be born of water and of Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

Since baptism is required of all believers, and since through Christ's own ministry the dead were given an opportunity to believe, then they too are subject to the law of baptism.

This then gives us the great underlying purpose of Elijah's coming. But the baptisms must be performed by one having authority, for "no man taketh this honour unto himself, but he that is called of God as was Aaron." (Heb. 5: 4.)

Through the visitation of angels, the elders of the Church of Jesus Christ of Latter-day Saints were given the divine authority to baptize the living for the dead, acceptably to God.—(Condensed from an article in the *Utah Genealogical Magazine*.)

### NEWS OF THE CHURCH IN THE WORLD

**General** conference services (see page 216) of the Church Sunday, April 5, will be broadcast from the Salt Lake Tabernacle over the "Church of The Air" programme of the Columbia network of seventy radio stations throughout Canada and the United States. The programme will include a talk from President Heber J. Grant and probably remarks from President J. Reuben Clark and President David O. McKay of the First Presidency. A special feature will be Latter-day Saint hymns sung by 10,000 assembled saints. Three Latter-day Saint sermons were delivered over Columbia's network last year. One of them, prepared by Elder Stephen L. Richards of the Council of Twelve Apostles and delivered by Elder Roscoe A. Grover in Washington D.C. (*Star* July 18, 1935), has recent-

ly been selected for a booklet entitled *Talks* sent out by the president of Columbia Broadcasting System to approximately 10,000 American leaders in business, religion and government. The brochure includes 12 radio talks selected from the 1,600 given over the network during the year. Elder Richards' sermon was entitled "Mormon Ideas of Home."

**Literature** of the Church has been sold in large quantities in some of the missions in Europe. In Norway, President Milton H. Knudsen reports that 1,000 copies of *What Is Mormonism* (John A. Widtsoe) were sold by bookshops during 1935. At the beginning of 1936 there were seventy booksellers in Paris displaying the *Book of Mormon*, dressed in an attractive sales jacket.

## EVIDENCES OF ELIJAH'S MISSION

*(Concluded from page 215)*

Other genealogical storehouses in London include the British Museum, founded January 5, 1859 and containing old printed parish genealogical records; Guildhall, home of City of London Library containing printed parish records; the Public Record Office, home of the National Archives, Domesday Book and census records, of which the 1851 statistics including birth dates and addresses of all British citizens of that year are today invaluable to genealogists, and Herald's College, where family records of nobility are kept.

There are three large genealogical treasure chests in Dublin, Ireland: the Public Record Office in Custom House, Trinity College and Ulster King of Arms Office. Compulsory registration of births, deaths and marriages began in Ireland in 1864 (see cuts).

In Scotland compulsory registration of genealogical records began in 1854. These records are preserved in Register House in Edinburgh.

There are many genealogical societies in Britain and Ireland today. The first such society in the United Kingdom was the Harleian Society in London, which thrives in Little Russell street today. Founded in 1859, it publishes rare manuscripts and parish records.

Perhaps the premier ancestral organization is the Society of Genealogists, founded in 1911. Her Majesty, Queen Mary, is its patron.

The work of all these storehouses of family records both synchronizes with and aids Latter-day Saint vicarious activities for dead forbears. All bear evidence of the actuality of the visitation of Elijah one hundred years ago.


 OF CURRENT INTEREST

**Television**—With the announcement that the B. B. C. and Baird Television Ltd. have opened an experimental television station in London, world-wide attention has been reawakened in this ultra-modern field of science. Daily three-hour programmes are scheduled to begin in Britain about July 1, and already “telev viewers” have promised receiving sets at £17 to £70. Most prominently mentioned name in the field of television discovery is that of Philo T. Farnsworth, a Utah-born Latter-day Saint boy who has already won the title of “The Marconi of Television.”

Concise and candid *Time* magazine (600,000 circulation) of March 16 devotes four columns to television advances and particularly to the work of Philo T. Farnsworth. An extract reads: “In Manhattan

lean young Philo Taylor Farnsworth, one of the two top U.S. televisors, announced to the Institute of Radio Engineers a new cold-cathode amplifier which he believed would be immensely useful to radio in general, to television in particular.” A Central Press photo shows him with this latest invention, called a multipactor, which does not require a lighted filament and is said to deliver more power than radio tubes now in use. A year ago Farnsworth was called to Britain by Baird Television Ltd. at a time when a Television Committee from Parliament was making a survey of the company's progress in television. Farnsworth signed a patent lease agreement, and as a result moving pictures were televised in London from ten miles away. Germans have secured Farnsworth rights for six European countries.

## FROM THE MISSION FIELD

**Transfers**—Transfers include Elder C. Van Noy Stewart, from Bristol to Hull district, March 17; Elder Arlund T. Christensen, from Newcastle to Birmingham district, March 19, and Elder Angus I. Nicholson, from London district to the British mission office, March 20.

**Release**—Elder John Arval Marcroft was honourably released March 20 to return to his Norwalk, California home, having laboured in Ulster, Bristol and Newcastle districts (supervising elder of the latter).

**Appointments**—Elder Angus I. Nicholson was named Mission recorder March 26, succeeding Elder Richard D. Rees, and Elder Clair M. Aldrich was appointed Newcastle district supervising elder March 20.

**Doings in the Districts: London** — "God's Garden" was theme of Portsmouth branch Primary children's conference in Cooperative hall Sunday, February 23. In addition to selections from the children, a talk was given by Brother Edmund W. Wheatley of Brighton branch. President Carita Carter of the Primary conducted.

Portsmouth branch Sunday School conference was held in Cooperative hall Sunday, February 19, under the direction of Superintendent Bertha A. Carter. A guest

speaker was Brother James R. Cunningham, district supervisor.

Letchworth branch Relief Society members enjoyed a social and concert in Vasanta hall Monday, March 16. Arranged by President Florence E. Pateman and her counsellors, Sisters Abigail S. Cox and Aza C. Armstrong, the programme included recitations, musical numbers and games.

### Elected To Society

ELDER JOSEPH H. STOUT, Mission genealogical supervisor, has been honoured with a membership in The Society of Genealogists, with headquarters at Chaucer House, London. Elected March 19 by the Executive Committee of the Society, founded in 1911, Elder Stout is the fifth Latter-day Saint to be accepted into the Society, whose worldwide membership numbers nearly nine hundred. Others are Brother J. H. Carpenter of Manti, Utah; Brother George Minns of Salt Lake City, Utah; Brother B. W. Tuff Norman of Manchester and Apostle John A. Widtsoe of Salt Lake City, who is a life member.

With *Genealogist's Magazine* (quarterly) as its official organ, the Society has for its patron Her Majesty, Queen Mary. The Lord Farrer is president. The Society's records have been invaluable in accelerating Church genealogical research.

**Irish**—Six persons were baptized into the Church at ceremonies conducted by Branch President Joseph W. Darling in Belfast Turkish Baths (Dougall street) Sunday March 8. They included: Mabel Hagan, baptized by President Darling and confirmed by Elder Parley P. Giles; Margaret Hamilton, baptized by Elder Austin M. Scott and confirmed by Brother Joseph Ditty of the district presidency; Alice Anderson, baptized by

Elder Scott and confirmed by President Darling; Henry Mullen, baptized by Elder Giles and confirmed by Brother Theodore H. Fulton; Grace Etta Orr Stitt, baptized by Elder Scott and confirmed by Supervising Elder Dudley M. Leavitt and Gladys Scott, baptized by Elder Giles and confirmed by Elder Scott. Services followed in the branch hall.

Sister Ruby Gillan, district Y. W. M. I. A. supervisor, and her assist-

ants, Sisters Jean B. Cussans and Alice Henderson, were in charge of a Leap Year banquet in Belfast branch hall Saturday, March 7. Y.M.M.I.A. President Joseph Ditty occupied the chair and Branch President Joseph W. Darling was toastmaster. Toasts on the theme "Future Success" were given by Sisters Gillan and Cussans, Brother Ditty, Brother Bob Dougherty, Sister Joan Taggart, Brother Theodore H. Fulton and Supervising Elder Dudley M. Leavitt. The remainder of the evening was turned over to games and "Virginia Reels." Elder Fielding S. Barlow was a special guest.

**Hull**—Grimsby branch Primary children enjoyed a demonstration depicting the origin and customs of the American Indian given by Elders Ralph W. Hardy and David C. Thomas Wednesday, March 4. Later in the evening the presentation was given before the M. I. A., and the following Thursday at a cottage meeting in the home of Sister L. Goods.

Sunday School conference was held in Sheffield branch hall Sunday, March 8. A child from each department gave a story from the lesson course, and talks were given by Elder George W. Shupe and Sister Ethel Bailey (Jr.) Superintendent George A. Stubbs conducted the meeting.

**Leeds**—Relief Society conference was held in Bradford branch hall Sunday, March 8, with Sister Mabel Robertshaw in charge. Numbers were presented by the Singing Mothers, directed by Sister Clara Evans, and Sister Evans and her daughter Evelyn sang a duet. Brother George Fearnley, accompanied by Brother Harry Wilson, rendered a violin solo.

A branch Building Fund social was held in the home of Brother Herbert Walker of Bradford branch Saturday, March 14. Twenty-eight guests participated in an evening of games, followed by a fish and chip supper.

**Norwich**—Bee-Hive Girls were hostesses at a social in Norwich branch hall Saturday evening, March 14, under the direction of Beekeeper Lily E. Drew. Approximately seventy persons enjoyed a programme of community singing, a sketch, "Reward of Service," a gypsy campfire scene and a humorous play, *My Turn Next*. A special feature was the "Chocolate Girl" (Miss Marjorie Steward). Miss Margaret Simpson was crowned Bee-Hive queen.

President Elizabeth Simpson of the Primary was in charge of a children's programme in Norwich branch chapel Sunday, February 23.

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